

Soul Outline
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Paper V09MP

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BOOKS QUOTED FROM OR REFERENCED:

- Plotinus, *The Enneads* (MacKenna translation, 4th ed.)

PLOTINUS QUOTES REFERENCED: I.1.7, I.1.9, II.9.2, III.4.3, III.5.7, IV.1.1, IV.2.1-2, IV.3.5, IV.3.7, IV.3.8, IV.3.11, IV.3.19, IV.8.8, V.1.2, V.1.3, V.2.1, V.3.2-3, V.3.6, VI.2.6, VI.7.5, VI.7.6; four other references not readable

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ALTERNATE VERSIONS: ASN ALT The One Outline AD Hand.PDF (pp. 6-7) (typewriter typed, few AD edits); AD SUPPG 1-10.PDF (pp. 6-7) (typewriter typed, no edits); Soul Outline as read in WG Classes 1982 0312a, 0319a, and 0402a

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VERSION OF PAPER IN ASTRONOESIS: Soul Outline, pp. 170-171

RETYPE AND REFORMATTED by IT 2022

NOTES:

- **RETYPE AD PAPER presented in class (V09MP).**
- The Soul Outline in Astronoesis, pp. 170-171, was used to fill in the Plotinus references because most of the references in this PDF are cut off due to poor scanning or xeroxing.

- All numbers and abbreviations spelled out.

SOUL OUTLINE

[File ASN MASTER SOUL 151-171.PDF Begins (pp. 169-171)]

Old Soul Outline [Note: Student handwriting at top of page.]

1. The third hypostasis is also an authentic essence, real being, and similarly constituted by the five genera peculiar to Soul, that is, characterized primarily by life. (V.1.2, VI.2.6, V.1.3)
 2. It is said to be both a one and many. (VI.2 rest of reference cut off, IV.2 rest of reference cut off)
 3. In Plotinus Soul as a generic term is regarded in three distinct ways. Nonetheless in all three its essence or principle is said to be Life -- self-motion.
 4. He distinguishes: a) Absolute Soul or the principle of life in the One.
 5. b) Universal Soul as an [one/two words illegible] outlying of the Absolute Soul; and as two-fold. The higher phase contemplative; the lower phase fabricative.
 6. c) The Individual souls which also are rooted in Absolute Soul, in the One but reach down to association with bodies.
 7. d) In this last category he places planetary souls, star souls, and cosmic soul, and individual human Souls.
- a) Absolute Soul is the unity of soul in the One, and in this are rooted both Universal and Individual Soul. Within the Intellectual-Principle it is the living matter which simultaneously reflects all the forms. (IV.3.5, V.2.1, V.1.3)
- b) The Universal Soul is spoken of as two-fold. It is the Abiding Wisdom in eternal contemplation and secondarily the illuminated matter of the Reason Principles of the Universe. This illuminating Principle is the illumined matter and the one life of the universe, and this is its outer aspect. Thus Plotinus tells of the Royal Soul which contemplates the Ideas, and Royal Intellect, the Reason Principle of the Universe which belong to Zeus.
- c) Because of the prior activity of Universal Soul, the ground-plan, it now becomes possible for an Individual Soul which can be cosmic in its sweep, to elaborate what is to become the objective manifestation, and for the Individual Souls that are conjoined with various bodies within that cosmos to participate and evolve therein.
- And the indeterminate life of Soul is eternally conjoined with a vision of the Idea of Man. (III.8 rest of reference cut off)
- This is the Authentic Man, a true essence, a permanent possibility in the Intellectual-Principle. (VI.7.6, VI.7.5, (III.5.7))
- The tendency of souls toward secession must be with a desire toward a fuller self-realizing vision of this idea. (IV.1 rest of reference cut off) [Note: This sentence and the one above bracketed in left margin with some handwriting, 'per', rest of handwriting illegible.]

Through their association with bodies, they are individuated; and eventually taught to be self-conscious of their divine origin in the Nous. (V.3.2-3, V.3.6)

[one word illegible] each soul is aprioristically a unity. (IV.3.5, IV.1.1)

It is also an outflow of graded powers and life, to unfold what it contemplates in the Intellectual Principle. (II.9.2, III.4.3)

It is a logos or transmitter of the ideas to the cosmos through its multiple powers. (IV.3.5)

Summing up, for Plotinus, the individual soul must be of such a nature -- a unity and a multiplicity, divisible and indivisible. At its highest -- in Divine Mind -- it is a unity but it has phases and powers which unfold through various levels down to the sensible world. But even in its association with body, with the universe which has been illumined by Universal Soul and elaborated by an individual Cosmic Soul, it remains impassive. Soul is entire and indivisible even where its distinct powers are operative. (IV.2.1, 2, IV.3.19, IV.3.8, IV.3.11, IV.3.7, V.1.2, IV.8.8)

-- Soul is One and Many --

It gives from itself a light to the formation of living entities when conjoined to body, and thus produces living images of its powers. (I.1.7)

These images are seated in the animate principle (dragon) and are what we refer to as body -- or appearance. (I.1.9)

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